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MEMOIR OF MRS. E. H. JONES, LATE MISSIONARY TO  
BURMAH.

Mrs. Eliza Harriet Jones was the daughter of Mr. Robert and Mrs. Mary Newman. She was born in Boston, April 3, 1798. At the age of fifteen she made a public profession of her faith in Christ, and became a member of the Second Baptist Church in Boston, then under the pastoral care of the lamented Dr. Baldwin. The baptism of Mr. Wheelock, with whom she had been acquainted from childhood, was the means of convincing her of the necessity and value of an interest in Christ. Of the impressive scene she thus writes in a letter to a friend: "Well do I remember the sacred morning when he obeyed the Redeemer's command, and followed him into the watery grave, from which he rose with a mild and heavenly countenance that bespoke peace and tranquillity within. It was then, while witnessing the solemn ordinance, that my mind became impressed with the reality and importance of religion." Having found the Saviour precious to her own soul, she felt much solicitude for the salvation of others, and especially did the condition of those perishing without any knowledge of a Saviour deeply affect her heart. In the first prayer she ever offered in the presence of another, the heathen were fervently remembered. She often thought of their wretchedness, and inquired if for them she could do any thing. The time arrived when the strength of her desires for the extension of Christ's kingdom was to be put to the test. The object of her attachment, with whom she expected to be associated in life, had come to the solemn conclusion that it was his duty to go far hence to pagan shores. An important de-

cision was now to be made by her. Her mind became much exercised. Pleasing evidence is afforded of her deep solicitude to ascertain the path of duty. Fearful of deciding wrong, she critically examined herself, and entreated the Lord to direct her steps. After much deliberation and prayer, she became convinced that the finger of God was pointing her to a heathen land as the field of labor, and her heart was filled with gratitude and joy in view of the glorious privilege of sacrificing her earthly enjoyments, and her life, for the salvation of benighted perishing souls. In a letter to Miss B. K. she thus describes her feelings while contemplating a missionary life.

“Boston, June, 1817. How strong are the ties which bind my heart to my beloved friends, to my native land; but stronger by far are those that bind my heart, mind, and soul, to the blessed Redeemer. For his cause (and for his alone) I can cheerfully sacrifice a life of ease, overcome the unnumbered difficulties attending a missionary life, cross the boisterous ocean, land on a heathen shore, dwell with a barbarous people, attempt to acquire a foreign language, and to point the deluded, wretched females, to the once crucified, but now risen and exalted Redeemer. Yes, let the parting hand be given, and farewells be pronounced, if we can assist in ushering in the glorious period when Christ ‘shall see of the travail of his soul and be satisfied.’”

She was married to the Rev. Edward W. Wheelock, late missionary to Burmah, Nov. 9, 1817, and on the 16th, they embarked for Calcutta, on board the ship *Independence*. Of the parting scene she thus speaks.

“Ever memorable will be the 16th of November. A season when all the feelings of my soul, both painful and joyful, were called into action. Painful, because I never expected to see those dear friends again, whose half articulated farewells then reached my ear; painful, because that instead of spending the remainder of my life in a civilized land, among moral and religious people, I should pass away my earthly existence in a foreign, sultry clime, surrounded by Pagans, who are destitute of the common feelings of humanity. Yet joyful, because God had conferred on me the great privilege of walking in this self-denying path; joyful, because at some future period I hoped to be useful to the poor, deluded creatures who inhabit this part of the world, in being the instrument, employed by a wise and gracious God, of bringing them to a saving acquaintance with the Saviour of lost sinners. When I entered the floating prison, a sweet serenity, unknown before, possessed my bosom. I remembered the seasons when weeping over the deplorable state of the heathen, I pitied them, and now my soul was affected with the goodness and condescension of God, in giving me an opportunity of going to those benighted regions.”

In the following paragraphs from her journal, written during her voyage to India, we discover a pleasing state of mind. They will be read with interest, as exhibiting the power of religion to sustain



the soul in perilous moments, and its adaptedness to impart consolation and enjoyment.

“Nov. 31, 1817. Among the most solemn of my days, must be numbered the last holy Sabbath. At 12 o'clock a sudden storm rose, which filled our souls with great anxiety. I cannot describe the horrors of one half hour. Every moment we expected to be engulfed in the mighty ocean. Never did I view death so near, and never did I feel so safe and happy. A serenity pervaded my soul, to which I had long been a stranger.

Jan. 30, 1818. I have this day been richly entertained in reading the holy scriptures. The character of Christ appears lovely, and the promises are precious. By his presence my soul is refreshed. From his fullness I am feasted. This floating vehicle, is at times, a floating heaven.”

On another occasion, while suffering from an injury, received by accident, she wrote in her journal—

“My Heavenly Father doubtless designed this providence to teach me my dependence on him. May it have its desired effect. O, it is a blessed necessity that drives me to a throne of grace, that keeps me at the foot of the cross.”

Again she thus expresses herself—

“I do indeed number those trials among my richest blessings that are the means of bringing me near to God. Indulged with his presence, I enjoy a competency.”

And,

“If placed beneath the northern pole,  
 Though winter reign with rigor there,  
 His gracious beams would cheer my soul,  
 And make a spring throughout the year.  
 Or if the desert, sun-burnt soil,  
 My lonely dwelling soon should prove,  
 His presence will support my toil,  
 Whose smile is life, whose voice is love.”

On board the ship in which Mr. and Mrs. Wheelock embarked, a glorious revival was enjoyed; with the particulars of which, the christian public have long since been made acquainted. The following interesting extracts from her journal, and from a letter to Mrs. W. are introduced to show the manner in which the subject of this memoir was affected by the wonderful display of grace.

“Feb. 21, 1818. This has been a pleasant day, and the most solemn by far that I have experienced since I came on board this ship. This morning as usual, I went on deck, and oh what a solemnity pervaded the place. Every countenance indicated a heart deeply affected with sin. Surely the Lord is in this ship.

March 15. A pleasant Sabbath. O, it is delightful to see the dear young converts listening to the word of life. Yet I tremble for them. How little do they think of the trials that assail them. Keep these tender lambs, kind Shepherd of the flock, from the evil that is in the world.”

“March, 1818. May it not be in vain that we have left all for Christ. But in vain it cannot be. Already have we seen souls emancipated from the servitude of sin, and brought into the glorious liberty of the children of God. And shall we ever doubt the veracity and goodness of our Heavenly Father? O no; when surrounded with benighted Pagans, when assailed with numerous trials, we will recollect the wonders which Omnipotence has wrought on board the Independence. Salvation has indeed come to this ship; and will it not also be sent to Burmah? Whether *we* shall ever behold the bright rising of the Sun of Righteousness upon that dark land is uncertain. But this we know, rise it will, rise it must. For to the Saviour most assuredly will be given the heathen for his inheritance, and the uttermost parts of the earth for his possession.”

They arrived at the mission house of Messrs. Carey, Yates, and Penney, April 15, 1818, and were very cordially received.

The subject of this memoir speaks of the happiness she experienced with “these dear friends,” and “of the exceeding precious privilege she enjoyed of sitting around the communion table with Europeans, Portuguese, Mussulmen, Hindoos and Americans.”

“Could professors of religion” she says, “in my dear native land be transported to heathen shores, their hearts would be affected, and their inactivity in the cause of God be reprov'd, while beholding the once deluded, but now regenerated, happy creatures, bowing before the throne of grace, and singing the songs of Zion, and while hearing them speak of the dying love of Christ, of his distinguished mercy towards them, and of their desires for the salvation of their fellow beings.” In the following extract are mentioned some of the glorious considerations by which she was animated and excited to action.

“Most cheerfully can I deny myself the enjoyments of civilized life, if I may be made the instrument of converting but one soul. Life at the longest is but short, and O how sweet will be the joys of heaven, after a life of toil and suffering, to promote the cause of Christ. On earth I wish to be wholly engaged for God,—in heaven I hope to be entirely free from sin, and to enjoy his sacred, his immediate presence.”

Mr. and Mrs. Wheelock were unable to obtain a passage to Rangoon, until August 21, 1818, when they left Calcutta for the place of their destination with bright hopes of future usefulness. They arrived at Rangoon, Sept. 19th, 1818, and were cordially welcomed by the missionaries. They had now entered the field of labor, but the privilege of toiling in it was denied them. Their passage from Calcutta had been uncomfortable. During it, Mr. Wheelock's health had become much impaired. The scene commenced is not one of effort and success in the cause of Christ, but of suffering and affliction. Yet while experiencing this sad reverse of hope, they were not destitute of enjoyment. In a letter dated Rangoon, April 28, 1819, she writes,

“God has been pleased to deprive us of the privilege of intense application to study, and has blighted our prospects of present usefulness, by visiting Mr. W. with sickness. Our situation at present, is trying, but the consideration that God has placed us here, and that he will over-rule every event for his own glory, and our good, if we truly love him, causes us not only to be resigned to his righteous will, but to rejoice in it. We feel that we can commit ourselves and all our concerns into his hands, to be disposed of as he shall see best.

“Rangoon, June 11. We know not what trials we may yet be called to endure. I feel that I need great grace and all the supports of religion, to bear me up in my afflictions. I fear Mr. W. will not recover from his present illness. He cannot, unless good medical advice can be obtained for him.”

So alarming became the state of his health, that with the advice of friends, they embarked for Calcutta, Aug. 8, 1819.

The following extracts from her diary written during this voyage, will exhibit some of her feelings while passing through the most melancholy and trying scenes of affliction.

“Lord I am oppressed, exceedingly oppressed, undertake for me.

“In all my fears, in all my straits,  
My soul on thy salvation waits.”

I am bowed down with grief, O Lord; let not the stroke be too heavy for me.—He must die: O support his soul in this trying hour.”

Mr. Wheelock died much lamented, Aug. 20, 1819. In view of his death she was led to exclaim,

“God’s ways are a mysterious deep, clouds and darkness are round about him. Lover and friend he has put far from me. Mysterious event! In the bloom of youth, and from his missionary labor he was called. The world is nothing to me now. But though I am left to roam through it alone, shall I not rejoice that his spirit is liberated, that he is filled with joy in the fruition of God and the Lamb. Oh yes, I would not have him more miserable, that I might be more happy; though nature keenly feels her loss, and must give vent to her sorrows. Why was fond hope so soon cut off, and in so distressing a manner. But God cannot do wrong, and if time never explains it, eternity will. On God I cast myself. I know he is my Father and my Friend. His promises are sure, He will be the widow’s husband. When flesh and heart fail, he will be the strength of my heart, and my portion forever.”

She arrived at Calcutta not long after this distressing event, and was kindly and affectionately received at the mission house of Carey, Yates and Penney. About a year before, she had been there with her husband, cheered with prospects of being useful to the Burmans. But now how changed her situation. “The tenderest, sweetest ties had been rent asunder,” herself left a widow,



and a stranger in a heathen land. Yet she could say, "God has graciously supported me." "I can bless a taking, as well as a giving God."

Soon after her second arrival at Calcutta, she went to reside in the family of Messrs. Lawson and Pearce, "who were unwearied in their kindness to her," for which she felt that "she could never fully express her gratitude." With them she remained until her second marriage, and was engaged in assisting Mrs. L. and P. in their school. In a letter to her sister, dated, July 5, 1820, she says,

"I am still with these excellent friends, Mr. and Mrs. L. and Mr. and Mrs. P. My time has been much occupied in school. The employment is pleasant and profitable to me. It leaves me no time to brood over my trials. But I cease not to remember the chastenings of my Heavenly Father; my soul is humbled within me, when I think that my sins have provoked him to anger; and that they are the procuring cause of all the trials of life—I can say it is good for me to be afflicted.

"I have been much interested of late in what is doing for the education of Bengalee female children. A society called 'The Female Juvenile Society for the establishment and support of Bengalee Female Schools,' has been formed."

In this society Mrs. Jones held an office at the time of her death, and for several years previous, and ever took a deep interest in its prosperity.

In the following extract is manifested a commendable solicitude.

"Dec. 8, 1820. I hope I shall be watchful over my own heart, and rightly appreciate my blessings. O! if I should not: but God I know is able to keep me by his mighty power, and I trust he will enable me to make a right improvement of all the blessings he is pleased to bestow upon me."

Dec. 15, 1820, she was married to Mr. David Jones. This gentleman was from England, and occupied a respectable station in the service of the Hon. East India Company. His life and conversation evinced an attachment to the cause of Christ. He made a public profession of religion, a short time before his death. Mrs. Jones was now very favorably situated for enjoying domestic happiness. But in the midst of temporal blessings she did not forget her obligations to God, and that he was the true source of comfort. In a letter to a friend she thus expresses herself:—

"March 29, 1822. I have all I would or can in reason wish for in this world. O! for a thankful heart, and a disposition to improve them all. I hope I know, indeed I am sure I know, what it is at times to enjoy God in all my mercies—but my forgetful heart, how apt, alas! it is to rove."

Indeed her letters written during these few years of domestic tranquillity and enjoyment, exhibit a thankful heart, and an earnest desire for the glory of God, and the extension of his cause. She

took a deep interest in the societies formed in India for the benefit of the natives, and was ever active in promoting their objects. In the church to which she belonged, she held a useful station. She was one of the two appointed to converse with the native female converts, to hear their experiences, to assist at their baptisms, to inquire into their circumstances, to give them counsel and instruction, and to visit and pray with them in affliction. These duties she faithfully performed. In many ways she rendered important service to the church of Christ, and to the cause of missions, a cause ever dear to her heart. At the house of Mr. Jones, the christian and the missionary always found a home, and kind and affectionate friends. But many were not her days of prosperity. Another scene of trial was approaching to close with her death. For the heart trying events God was evidently preparing her.

Under date of Dec. 9, 1828, she writes,

“I have one unfailling source of comfort, which is, *that we and ours are in the hands of God*, that he knows what is best for us, and will do it. Here I can rest. In him I can put my trust. When my earthly portion is withdrawing, my portion is in God, and it is the enjoyment of his favor, that makes my earthly portion desirable.”

The following extract of a letter was written a short time previous to the death of Mr. Jones, and shows to what source she looked for support, while “seeing a dear friend, wasting away in pain and distress, without being able to afford relief.”

“Jan. 2, 1830. I feel at times, as if my spirits would quite sink under what is before me, and what I am now experiencing. If nature were not strengthened, at least a little above ordinary occasions, it would fail. He who has said ‘as thy day is, so shall thy strength be,’ is faithful to his promises.”

Mr. Jones died Jan. 7, 1830. Respecting his last moments, she says, “My husband spoke frequently, when sensible, of the goodness of God to him through the whole of his life, and particularized several circumstances when it had been remarkably manifested, but added ‘God is *supremely good in death.*’”

Her own feelings in view of her bereavement she thus describes.

“Sept. 1830. I have recently been called to mourn the death of my beloved husband. Many have been the strokes of my Heavenly Father’s hand. But doubtless they were all needful. He gave, and he has taken away, and blessed be his name. Though nature feels her loss, and mourns over the severed ties, I cannot repine at the divine dealings—cannot think it unjust or unkind in God to remove my dearest earthly friend, a little before myself to enjoy his smiles, and the society of holy, happy spirits.”

After mentioning her intention of “visiting her native land for the benefit of her health,” which had become much impaired during Mr. J.’s illness, she observes, “I sometimes fear such happiness



will not be mine to enjoy, on account of my long and troublesome cough.—If it be my Heavenly Father's will that I go home, I can rejoice in it; if it be his will for me to remain, and die here, I can say, 'it is well,' 'thy will be done.' "

We have seen the subject of this memoir while following one and another dear object of her affections to the "Jordan of death." We have witnessed the emotions of her soul during the trying moments of *their* departure. By the following extracts, written a short time previous to her decease, we are informed with what feelings she approached the "cold flood" *herself*, expecting to pass it.

"Feb. 11, 1819.—I know in whom I have believed, in whom I do believe, and can, and do, cheerfully and joyfully, commit the keeping of my soul, for time and eternity, into his gracious hand. I am safe and happy in his love, a love which mortals can never fathom, and which renders me happy beyond description. O! if it were not for the consolations of the gospel, I should sink. This supports me. I have known something of its value for many years, but never so much as in seasons of disappointments, bereavements, and bodily sufferings. It now supports me in view of death, the king of terrors.

"*Jesus, thy blood and righteousness*

"*My beauty are, my glorious dress;*

"*Mids't flaming worlds, in those array'd,*

"*With joy shall I lift up my head.*"

"Yes! and be *owned* and *accepted* by the Judge! In view of soon entering upon heavenly blessedness, I confess it sometimes seems as if I could here no longer stay—a barren wilderness the world appears, I wonder how it is that I have loved life so well and so long."

She embarked for America on board the ship *Corvo*, Feb. 17, 1831, suffering under a pulmonary complaint.

The following extracts are from an unfinished letter of Mrs. Jones found under her pillow after her death, directed to her sister.

"April 22, 1831, I feel like what I believe I am, a dying creature, in dying circumstances. If Samuel has received my last letter, you are prepared in some degree to hear the worst or rather, I should say the *best*; for to die is gain, *great gain*; yes, *glorious gain*. I can look upon death without fear—as a friend, not as an enemy. To die is not ceasing to be, it is a change in our being, which introduces us into our future state.

"May 12. Since writing the above, I have been much worse, but I feel resigned to the will of my Heavenly Father. He knows what is best for me."

She died on the ocean, in lat. 3° 00 South, and 29° west, aged 33 years. In her last moments she was tranquil and happy, and appeared, as she expired, like one sweetly falling asleep in Jesus.

In the life of Mrs. Jones we discover a deep solicitude for the salvation of souls; a spirit of fervent prayer, of holy resignation to the will of God. Highly commendable traits of character are ex-

hibited for imitation. With her indeed, religion was the spring of action. It was this which led her to exchange the society and enjoyment of friends, and the comforts of her native land, for trials and sufferings on heathen shores, and which gave *value* to her earthly existence, by rendering her of much service to her fellow beings. This was her source of happiness in prosperity, her consolation in adversity, and by it she was enabled to gain a glorious triumph over death. But she needs not our commendation. The sentence "well done, good and faithful servant," uttered by the Saviour in eternity, is of far more consequence than thousands of eulogies pronounced on earth.

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DR. SCOTT.

MR. EDITOR,

The question has probably occurred to the minds of more than one reader of Scott's "Force of Truth," How did it happen, that so honest and single-hearted an inquirer after truth, who successively relinquished one after another of his long cherished errors, and embraced, at great sacrifices, the humbling truths of the Gospel, stopped short of the point, to which the same spirit would have led him? Why did he not become a Baptist? Why did he, who so anxiously searched the Scriptures, who understood them so well, and who seemed ready to submit his will entirely to their authority, retain a belief in infant sprinkling, which, as its latest champion admits, is not to be found in the Scriptures?

Such persons may be assisted to find an answer, by reading the following extract from a narrative written by himself.

"When I published the 'Force of Truth,' I had never attended to any controversies concerning church government, or any kindred subjects. I found myself a minister of the establishment, and as I saw no sufficient reason to relinquish my station, I was satisfied that it was my duty to retain it. But, soon after, the controversy concerning baptism, 'whether it should be administered to infants, or only to adults, professing faith,' fell in my way; and for some time I was almost ready to conclude, that the anti-pædobaptists were right. This gave me great uneasiness: not because I was solicitous whether, in the search after truth, I were led among them or elsewhere; but because I feared being misled, and deprecated following my publication with a further and *needless* change, which might bring discredit upon it. Many, very many prayers, accompanied with tears, did I pour out on this subject. I read books on both sides of the question, but received no satisfaction. I became even afraid of administering Baptism, or the Lord's Supper. But I said to myself, *He that believeth shall not make haste*: I must retain my station, till I have taken time to examine the subject fully; and I must, in the mean time, do what 'retaining that sta-

tion requires.'—It is remarkable, that in this instance alone, my wife appeared greatly distressed in the prospect of my changing my sentiments.—At length I laid aside all controversial writings, and determined to seek satisfaction on this question, as I had on others, by searching the scriptures, and prayer. I was no less time than three quarters of a year engaged in this investigation, before I came to a conclusion: but I was then so fully satisfied that the infant children of believers, and of all who make a credible profession of faith, are the proper subjects of baptism, that I have never since been much troubled about it."—Life. p. 116.

By this extract it appears, that he was much troubled on the subject, and was almost persuaded to be a Baptist. But the reader will mark several circumstances, which evidently prevented this good man from allowing the evidence of truth to operate fully on his mind.

1. He was afraid of any further change, lest he should bring discredit on the truth. This fear naturally inclined him to give the greatest possible force to the arguments in favor of infant sprinkling, and to look with apprehension on evidence against it.

2. He was a minister of the establishment, and if he had become a Baptist, he must have been a Dissenter. He felt, that being an Episcopalian, he must retain his station, and continue to sprinkle infants, until he could examine the subject fairly. But perseverance in a course of which a man feels doubtful, is not the best way to lead him to an impartial decision.—Those who know the state of feeling in England, towards Dissenters, will readily perceive, that a question, which was to decide whether a minister of the establishment should retain his station or become a Baptist minister, was a very trying one, to an imperfect man.—If this circumstance did bias his mind, he paid dearly for it. If he had become a Baptist, he would probably have been better treated and better supported than he was by his own church. It would not have dishonored even Dr. Scott to become an associate with Fuller, Ryland, Hall, and others, whom he would have found in the Baptist churches.

3. His wife, it seems, was "greatly distressed in the prospect of" his "changing his sentiments" respecting baptism, though she had acquiesced in all the previous changes. This domestic trial undoubtedly had great effect on his mind. It would alone have been sufficient to persuade some men to relinquish the inquiry, and appease their consciences as well as they could.

Under these circumstances, it is not very wonderful, that the Doctor finally resolved to adhere to infant sprinkling. But his mind does not seem to have been fully at ease. He says, "I have never since been *much* troubled on the subject." He had *some* trouble, therefore; and well he might, for the chief argument on which he rested was the "identity of the covenant made with Abraham, and that still made with believers."—It must have caused him *some trouble* to



discern the “*identity*” between two things which differ from each other as widely, as an infant eight days old differs from a believer in Jesus, as the Jewish nation from the Church of Christ, and as the land of Canaan from the kingdom of Heaven.

It is to be regretted, that a book so valuable as Scott’s Commentaries, is, on this point, a teacher of error to thousands of families. One consoling thought is, that it carries precious truths to multitudes, who would not read it, if its author had not been an Episcopalian and a Pædobaptist.

Z.

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 REVIEW.

CONVERSION THE WORK OF GOD. *A Sermon delivered Dec. 31, 1831; a day devoted by several churches in Newburyport and its vicinity, to united praise, for the spiritual blessings of the year.* By DANIEL DANA. D. D. 8vo. pp. 24. Published by request. Newburyport. W. & J. Gilman. 1832.

This is a seasonable publication. Arminianism, not Antinomianism, is the extreme, to which the peculiar circumstances of the times impel us. It is an age in which great and deserved attention is paid to the thorough education of the ministry. It is also a period distinguished by the astonishing number and extent of revivals of religion. At such a time, among a thousand cheering facts and appearances that seem to announce a happier era to the church of God, there is danger that some elements of mischief may mingle unperceived, and canker the very vitals of her growing prosperity. Satan is not yet bound in his millennial chain. He has access still, not only to a world lying in wickedness, but also to the sacred enclosure of the church. If he cannot turn away the determined student from the accurate and profound investigation of truth, he may give him exaggerated ideas of the “omnipotence of truth” in winning the soul to God. If he cannot check the fervid activity of the devoted Preacher or Pastor, he may succeed in bringing him over to a vain confidence in the inherent efficacy of the means he is employing. In both cases the result is the same. Confidence is withdrawn from its true and only foundation, and is put in an *arm of flesh*. Man usurps the honor that belongs to God. Works become the prominent object, and are emblazoned in every form of panegyric; while GRACE is thrown into the shade, or acknowledged rather in name, than in reality.

In this state of things, it is easy to see, that christian experience becomes corrupted. The spirit of prayer declines. Thanksgiving for spiritual blessings, parts with a large portion of that *sincerity*, as well as ardor, which alone can waft it up as a grateful incense to God. Instead of the modest joy of faith, is witnessed the enthusiasm of presumption, or the fretfulness of despondency. In this state, the mind becomes a fit and fruitful soil for the reception of doctrinal error. And it is a remarkable fact that the very same

errors of doctrine, which in the celebrated Arminius took their rise from the ambition of critical and philosophical learning, in the mind of Wesley, at a later age sprung from an excessive ardor to convert the world. Nor is there any thing, so far as we know, that can, at the same time, awaken all the intellect and the activity of the church, while it keeps down *the pride of both*, but a deeply rooted, and constantly recurring conviction of the great truth, illustrated in this discourse; that after every effort of man has been most faithfully applied to the sinner's heart, **CONVERSION IS THE WORK OF GOD.**

This topic, from the rank it holds in the christian system, is often introduced into the pulpit; and the press has sometimes sent forth works in which it has been treated at large, with much precision, perspicuity and power. But it is seldom that we meet with a sermon, where the discussion is condensed in so small a compass, and conducted in so happy a manner as in this.

The mode of argumentation pursued, is indeed rather popular than profound. So much the better. The subject has suffered, more than almost any other, from the application of metaphysical subtilty and a frigid logic. It has been too often contemplated as a sectarian dogma; abstract, cold and lifeless; without the charm of feeling, the authority of truth, or the glow of devotion, which invest it with such attractions on the sacred page.

We shall endeavor to give our readers an outline of the author's plan, and such specimens of his manner, as will enable them to judge for themselves, of the ability with which it is executed, and of the amiable spirit which breathes through the entire performance.

The text selected by Dr. Dana, is Isaiah xlv. 3. *I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my spirit upon thy seed, and my blessing upon thine offspring.* After a brief introduction, appropriate to the occasion, the author remarks, "These expressions indicate that the human heart is a soil by nature, dry, barren, desolate; adorned, with no verdure; productive of no salutary plant. They indicate, too, that from age to age, the God of mercy, in answer to the fervent desires and prayers of his people, will send down those refreshing influences of his spirit and grace, which shall change the whole face of things, and turn the unsightly, desolate scene into beauty and fruitfulness."—"There is one grand, all interesting truth, obviously couched in the text, upon which I wish to fasten your present attention. It is this, **CONVERSION** (or the renovation of the heart) is **THE WORK OF GOD.** It is the gift of his sovereign grace; the fruit of the special influence of his Spirit."

After admitting that there is little novelty in the sentiment, the author proceeds to point out its vital importance to all right and christian feeling; and then to establish its truth by evidence derived from "the light of reason, of our own consciousness and observation, and from the most explicit and unequivocal declarations of the word of God."



In arguing from the light of reason, Dr. Dana sets out with the position, or as he states it, "the simple and undeniable fact, that, naturally, there is not a single particle of holiness, nor even the remotest tendency of holiness, in the human heart." This strong position he guards against misconception, by readily admitting the existence of many just and amiable social feelings, none of which however imply real holiness, which consists in the consecration of the heart to God. Another step in the argument leads to the statement, that the universal depravity to which he now alludes, is not a mere negation. It implies strong, positive propensities, to moral evil. "Having confirmed these statements by an appeal to undeniable facts, the author demands, "Can it be supposed that there is any principle in man, which tends to its own annihilation, or extinction?—Is it not a most rational thought, that if human nature is sunk so low as we have seen, the Being who made us at first should reserve it as his own prerogative, to raise us up from our ruins? So mighty and merciful a work, is worthy a God of infinite power and love. He perfectly knows our hearts. He has the most intimate and easy access to our minds. And it would be unphilosophical, absurd and impious to deny, that he can impart to us new principles and dispositions; and this, without *remotely* infringing our liberty either of thought, of volition, or of action."

The Doctor however adds, "It must indeed be admitted, that if, as some suppose, the depravity of man be not a *native*, but a *contracted* thing; if it commence, not with our existence, but at some subsequent period, the conclusion to which we have come, is not substantiated." The "modern theory" here alluded to, is repelled in the body of the discourse, not so much by argument, as by an appeal to the scriptures and to the views of the Reformed churches in general, and especially of those "venerable old divines, on either side the Atlantic, whom it has become too fashionable to undervalue and neglect;" and its prevalence is deprecated, "as directly calculated to depress the standard of religion, to vitiate its purity, to undermine the foundations of the church, and imminently to endanger the souls of men."

In answer to the question, "whether, though it be granted that the depravity of man is deep and vital, there are not *means*, which being divinely appointed, and faithfully employed, may, apart from the special divine interposition, accomplish the conversion of the soul," the author gives the following simple but eloquent statement of facts—facts which appeal with thrilling power to every one's observation and consciousness.

"Behold then the minister of Jesus, the ambassador of heaven, meeting an assembly of dying and immortal hearers. He speaks to them faithfully, tenderly, earnestly, of their guilt, their danger, their ruin; their exposure to the wrath to come; to those woes which can never be described, nor endured, nor terminated. He beseeches them in Christ's stead to be reconciled to God, and avert the impending destruction. He assails them with every ar-

gument which can be drawn from the love and the terrors of the Almighty; from the compassion and agonies of a dying Saviour; from the worth of the soul; from the beauty and reasonableness of religion; from the solemnities of death and judgment; from the joys and the woes of the eternal world. The experiment is repeated and re-repeated, for months, for years, perhaps for scores of years. And what is the result? Alas! must it be told?—The great majority of gospel hearers live and die, as if these all-interesting realities were fictitious, or, if realities, *nothing to them*. They acknowledge indeed that they are sinners; but they do not repent. They acknowledge that Christ is the only Saviour; but they do not believe in him. They acknowledge that religion is *the one thing needful*; but they treat it as *the one thing needless*. They acknowledge that heaven is infinitely desirable, and turn their backs upon it; that hell is infinitely dreadful, and rush into it. Consider this, my hearers; and consider moreover, how many millions of human beings God himself assails by a variety of most affecting methods—by mercies calculated to melt and break the heart—by afflictions which shake the soul to its centre—by providential warnings—by the kindly, yet powerful monitions of his Spirit—but *all in vain*; and surely you must be convinced that no *means* can ever convert and save the soul.

“Still we grant that in the conversion and salvation of the soul, means are ordinarily employed. And from the obvious feebleness and inadequacy, even of those means which are employed with success, in this great work, we draw another argument to prove that their efficiency is not their own but wholly derived from the power and blessing of God.—How is it, that truths which have been heard, and read, and meditated, and discussed, a thousand times with no saving influence, have at length come over the soul with the attractions of novelty, and with irresistible power? How is it, that the very same truths which have been received by one hearer with sweet submission and holy delight; have excited in another, sitting perhaps in the same pew, nothing but opposition and scorn?—Questions like these might be indefinitely multiplied, but their answer is one. Whatever are the *means* employed, the power that reaches the heart; that converts and saves the soul; is divine.”

Having thus disposed of what may be called the *philosophy* of the subject, Dr. Dana enters upon the examination of the scriptural evidence in confirmation of his views. “To the law and the testimony. After all our reasonings upon the subject, the grand question confessedly is, What saith the scripture? To the scripture we humbly but confidently appeal, in attestation of the truth of all which has been stated. And on this great subject, the testimony of the Bible is so various and multiform, as well as explicit, that to do it in any degree of justice, we must necessarily proceed on the plan of *classification*.”

He then calls the attention of his hearers, *first*, to “a class of passages, which assert the absolute *necessity* of a supernatural influence, a divine power, to change the heart.” In this class he selects John iii. 3 : iii. 5 : vi. 44 : 1 Cor. ii. 14, 15. Rom. ix. 16. Our limits only allow of reference, without quotations, which our readers can consult at their leisure. The *second* class of passages introduce us to “the blessed God himself, asserting it as His own sovereign and exclusive prerogative, to change the heart of man.” Deut. xxx. 6 : Jer. xxiv. 7 : Ezek. xxxvi. 26. “That most affecting promise in the prophecy of Ezekiel, how like *life from the dead* is it, to the convinced sinner, who feels that he must have a new heart, or be undone ; and who feels, too, that if left to himself, and his own unaided efforts, the blessing is lost forever. *A new heart*, says the Most High, *will I give you, &c.*” The *third* class of passages are those “which explicitly ascribe the change, wherever it is actually wrought, to the power of God, and this to the exclusion of all other causes.” As John i. 13. 1 Cor. iii. 5, 7. 2 Cor. iv. 6. Ephes. i. 18—20 : ii. 8, 9. On the last of these passages the author remarks, “Here I might ask : Had the Apostle determined to frame a sentence which should strike a fatal blow at human pride and self-sufficiency, which should effectually wrest from every believer the lofty thought of having been his own Saviour ; could he easily have chosen words more appropriate and precise ? No, my brethren ; it can scarcely be conceived. And we may say in this case as Beza did in another ; ‘This single passage, like a thunder-bolt, prostrates all mankind, with all their proud pretensions, in the dust.’” The *last* class of passages adduced from the scriptures, give us the “views which the ancient saints themselves entertained respecting the Author of their conversion.” 1 Cor. xv. 10. Ephes. ii. 4, 5 : ii. 10. 2 Tim. i. 9. Titus iii. 5. The venerable preacher then sums up the results of his whole argument in the following manner : “Thus my brethren, you have, on this subject, the testimony of reason, of observation, and experience ; of saints, of apostles, and of God himself. And all speak one language. All unite in declaring, that conversion is the work of God ; the gift of his sovereign grace ; the operation of his Spirit.

In repelling the *metaphysical* objection to this glorious doctrine, “that it is incompatible with the liberty and accountability of man, and with his obligation to turn to God,” Dr. Dana so happily expresses the views we have long entertained on the subject, that we cannot deny ourselves the pleasure of presenting them to our readers.

“We can only reply, that we perceive no such incompatibility at all. We still maintain that man is a free, voluntary, accountable agent ; under immediate and infinite obligation to return to God ; to repent, to believe and obey. We maintain, that he has no *inability* for these spiritual and holy exercises, but such as results from the alienation of his heart from God, and things divine ; and such as is, of course, utterly criminal and inexcusable. We declare at the same time, that so deep and awful is his depravity ; so entire his destitution of every thing spiritually good, and of every ten-



dency to it ; that he must be indebted for his restoration, to an extraneous and supernatural influence. In other words, we declare his absolute dependence on the sovereign grace of God, for every right exercise and feeling. If in such a statement of things, we are charged with inconsistency, our reply is very short. We are not ambitious to be more consistent on these topics than the Bible. And surely none can open the Bible, and not perceive that it teaches, every where, and without qualification too, the obligation of man on the one hand, and on the other, his entire dependence on the grace of God. It never intimates that there is so much as the shadow of discrepancy between these two doctrines. It never intimates that the dependence of man vacates, or in the least degree impairs his obligation. Nor does it intimate that his obligation disproves or opposes his dependence. With what propriety then, and with what consistency, can those who receive the Bible as divine, undertake to set these doctrines in array against each other?"

We intreat those who talk against our doctrine as " Calvinistic," and as " making men mere machines," to ponder this paragraph well. It goes down to the very root of the difficulty between us and our Free-Will, and Methodist brethren. We shall esteem that a day of peculiar mercy to the Church of God, when our views on this subject come to be fully and fairly understood ; when this long agitated controversy shall, on the broad basis of the Bible, be harmoniously settled ; and contending brethren, no longer confined to the narrow positions and technical dialect of a party, in proclaiming *the unsearchable riches of Christ*, shall take their free and unfettered range through " the whole boundless wealth and magnificence of Revelation."

But an objection, far more formidable, has been brought forward. It is alleged that this doctrine is pernicious in its tendency ; that it fosters sloth in the unawakened, and discourages every effort of the inquiring sinner. As this objection derives all its plausibility from a partial and perverted view of the doctrine, we will let our readers see in what manner it is treated by Dr. Dana.

" We maintain, in reply, that the very contrary of this is the real fact.—While we tell the sinner that all the influence he needs to sanctify and save his soul, is with God ; and tell him too, as we may and ought, that this influence is bestowed as free as water, and only waits for his earnest and persevering supplications, we furnish him with a motive which may well arouse all his faculties, and all his exertions. But give him a flattering and high-wrought description of his own powers ; and you either foster a self-sprung self-righteous religion ; or what is still more probable, you encourage him in the equally ruinous plan of delay. What he thinks can be done by his own unaided exertions, and so easily done, and done in a moment, and done at *any* moment, he will scarcely fail to defer to a more convenient season—most probably to a sick and dying bed."

" We repeat it then, and without fear of contradiction, that the doctrine of divine influence, far from discouraging the sinner in the

great concern of seeking salvation, opens the only source of hope, and furnishes the grand incentive to animated, vigorous, and untiring exertion. Had he no source of reliance but his own unaided strength and efforts, he might well despair. And such a thought will ever be disheartening, in proportion to his self-acquaintance, and conviction of sin. But tell the convinced sinner, tell any sinner not immersed in ignorance and stupidity, of a Holy Spirit; of help from heaven; and you furnish an antidote at once to his *pride* and his *despondence*. And these are two of the most formidable foes of his salvation. You bring to him the grand argument for seeking religion, and for using the means of religion."

Our extreme anxiety for the propagation of right views on this important point, must be our apology for remarking, that in addition to the valuable observations above, we wish the preacher had noticed one circumstance connected with divine influence, on which the scriptures lay great weight, in combating the sinner's *sloth* and *delay*. We mean that the promise of that influence is limited in sovereign wisdom to a certain fixed period, unknown to man; beyond which no promise extends, and all application is in vain. His closing remarks on this topic, however, are so full of truth, and of deep and solemn pathos, that we cannot too strongly recommend them to the attention of our readers, both young and old.

"As to those thousands and millions of gospel hearers, who pervert the doctrine of human dependence, and divine influence, to sloth, to procrastination, to an imaginary *waiting for God's time*, and for some sudden, undefined, overwhelming influence—when in fact they are not waiting on God at all, we can only pity their delusion, and protest against their ruinous folly. We know too that the time will come, when their delusion will cease; when they will be astonished at their own folly; when they will see that all their excuses for impenitence were but so many weapons, fatal to their own souls; and that if they perish at last, they will perish, not by losing a salvation which they desired and sought; but by voluntarily neglecting and refusing a salvation sincerely offered, and by every powerful, winning, animating motive pressed on their acceptance."

The remainder of this excellent discourse is occupied with a succinct and animated sketch of the Revivals with which our country was so signally blest, the past year, and in which the churches in Newburyport have so largely shared; with suitable addresses to the several classes of hearers; Christians, whose prayers have been answered—converts, whose souls have found mercy—inquirers, whose case is still undecided—and the relapsed, together with such as have "passed through this scene of mercy," but are still insensible. We would gladly transfer the whole of these paragraphs where the soul of the affectionate pastor breaks out in counsel and exhortation to his flock, did not the length to which our review has already extended, admonish us to forbear.

If any apology be needed for dwelling so long upon this subject, we would give it in the eloquent language of the venerable author, in his note on the twenty-fourth page:



“Never was there a time, when the friends of Christianity were more imperiously called upon to rally round the standard of truth ; to maintain, in their unimpaired vigor and purity, the peculiar doctrines of the gospel. When thousands of minds at home are becoming soft and impressible, shall they not be stamped with heavenly truth, in its most distinct, and vivid and lovely features ? When we are sending Christianity to millions abroad, shall not those millions receive it at our hands, unsullied, and unadulterated ?”

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#### “WHEN DOES THE SABBATH BEGIN ?

“A careful Examination of the passages of scripture, which are thought to favor the beginning of the Sabbath on Saturday evening, at sunset, and also on the passages which are thought to teach a different practice.”

This is the title of a pamphlet, recently published at Hartford, by “Melvin Copeland, Superintendent of the Central Sabbath School.”—It is a conclusive argument, from purely scriptural reasoning, in favor of considering the Sabbath as commencing and ending like other days.—Our readers may not all be aware, that it has been, and still is, the custom in some parts of New-England, to commence the Sabbath on Saturday evening at sunset, and close it at sunset on the next day.—This practice has been attended with many inconveniences, and the general effect has been, it is probable, that neither of the evenings was observed as it should be.

We cannot do justice to the pamphlet, by a quotation ; but it appears to us worthy of perusal for several reasons.

It is an acute and satisfactory demonstration, from the scriptures themselves, that the day was never considered by the Jews as beginning at sunset, and thus it takes away the foundation on which the custom to which we have alluded rests.

It is a rare specimen of simple appeal to the scriptures, and it shows how sufficient they are for all purposes of doctrine, reproof, correction and instruction in righteousness.

It is a proof of the advantages of Sabbath Schools. This Superintendent, with his Bible, easily vanquishes the learned Doctors, who have given their sanction to the custom which he opposes.

It shows on how slight a foundation some customs rest, which are held dear, and widely practised ; and how soon a candid examination of the Bible overturns them. Mr. Copeland says :

“I could mention the case of a clergyman, of distinguished talents and piety, who had always been in favor of keeping Saturday evening. In the preparation of a lecture on the subject of the Christian Sabbath, he was led particularly to examine this point. As the result of his investigations, he came to the conclusion that Sabbath evening is a part of the Sabbath, and as such should be kept holy. Nor is this a solitary instance of the kind. My belief is, that whoever will take up the subject, and investigate it, thoroughly, with a desire to know what the Bible does teach respecting it, will come to the same conclusion. The fact is, as was stated by the clergyman, alluded to above, *this subject has been ta-*

ken too much upon trust, sustained by what is thought to have been the practice of our forefathers.”—pp. 17, 18.

This is the case with another practice—that of infant sprinkling. We wish that Mr. Copeland would open his Bible again, and give to this subject as careful and honest an examination as he has given to the one before us. It is surely not less important, that we know and obey the will of God, in regard to baptism. Why this scrupulous care to ascertain the precise portion of time which God meant should be kept holy, if it is a matter of indifference how one of the Christian ordinances is administered? Mr. Copeland, in his pamphlet, reasons as Baptists are accustomed to reason, and his conclusions, in our judgment, are irresistible. Let him apply his mode of investigation to the subject of baptism, and if he does not become a Baptist, it will be because he has adopted Dr. Wood’s opinion, that although infant sprinkling is not found in the Bible, the “proof may be made out in another way.” Z.

A SUMMARY VIEW OF THE CHURCHES IN 1831.

The valuable table below, has been prepared with great care and labor, for the Baptist Tract Magazine, by the Rev. I. M. Allen, Agent.

	Whole No. Ass's.	Whole No. Ch's.	Whole No. Min.	Whole No. Baptiz'd.	Total.
Nova Scotia	1	41	34	120	3,309
New Brunswick	1	32	11	60	1,557
Canada	5	38	45	111	1,862
Jamaica, W. I.	1	24	14		10,838
<i>U. States.</i>					
Maine	9	217	165	1484	14,390
New Hampshire	6	77	67	240	5,429
Vermont	7	130	94	1205	9,242
Massachusetts	9	151	215	2077	15,405
Rhode-Island	1	29	23	287	3,770
Connecticut	6	108	101	892	11,152
New-York	29	563	444	9442	51,532
New-Jersey	3	49	36	335	3,699
Pennsylvania	10	132	89	461	7,614
Delaware	1	9	8	6	529
Maryland	2	35	19	43	1,249
Virginia	25	370	236	4354	45,682
North Carolina	22	313	201	785	17,824
South Carolina	9	255	172	2423	22,182
Georgia	17	506	271	3147	37,490
Alabama	14	237	116	245	10,082
Mississippi	6	93	30	129	3,195
Louisiana	2	19	16	45	515
Arkansaw	2	18	4	3	181
Tennessee	15	307	169	361	14,968
Missouri	10	135	79	141	4,577
Illinois	14	146	116	385	4,183
Indiana	17	216	148	504	8,376
Kentucky	32	507	256	718	34,827
Ohio	20	251	133	533	9,317
Michigan	1	8	9	32	356
Seventh-day, Con.	1	29	33	398	3,766
Six Principles, R. I.	1	16	8	94	1,503
Six Principles, N. Y.	1	6	3	13	445
Totals in 1831	300	5,067	3,365	31,073	361,046
Totals in 1830	244	4,454	3,033	13,779	313,138
Increase	56	613	332	17,294	47,908

This statement is as correct as it could be made, by Mr. Allen, with the documents in his possession. But it is undoubtedly defective. The statement in regard to Massachusetts is incorrect. From the last minutes of the Massachusetts Baptist State Convention, it appears, that in October last, the totals were 12 Associations, including the Warren; 180 Churches; 228 Ministers; added by baptism, 2,193; total, 17,737.

## EDUCATION DEPARTMENT.

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Subscriptions and donations to the Northern Baptist Education Society, should be transmitted to John B. Jones, Treasurer, No. 123 Washington St. Boston. Communications to the Board, should be addressed to E. Thresher, Corresponding Secretary, or left at the Society's rooms, No. 18, in Joy's building, near the Post Office, Washington Street, Boston.

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### QUARTERLY MEETING OF THE BOARD.

At the quarterly meeting of the Board, on the 13th of March, appropriations were made to seventy-three young men who are pursuing their studies at ten different institutions. A large number made no return at this meeting. The most of them are absent from their studies, for a season, in the employment of school teaching, some are engaged as missionaries, and others are in the pursuit of health.

At their late meeting, the Board were brought to a painful extremity, which, for several months, has seemed to be inevitably approaching. Although eleven young men made application at this meeting, the Board did not deem it advisable to receive any of them upon the funds of the Society. They were examined and encouraged to hope for patronage at a future meeting. Since June 1831, forty-five new applicants have been received upon the funds of the parent Society, which, added to the number previously under patronage, require an aggregate of expense as great as the Society with its present resources can possibly sustain. The Board presume that the ability of the Society may be increased. But they considered it more proper to refer this question to the Society and its friends, than to incur responsibilities without any prospect of being able to meet them. The Board therefore adopted the measure alluded to, and instructed their Secretary to appeal to the friends of the Society at this moment of emergency.

The testimonials from the several Institutions where the young men are pursuing their education, concerning their piety, moral character and progress in learning, were such, in most cases, as encourage the hope of great future usefulness.

### DEATH OF MR. CALVIN WRIGHT.

The Board have been again saddened by the intelligence of the death of another of their beneficiaries. Mr. Calvin Wright, died in Augusta, Georgia, Jan. 22. Mr. W. was a member of the Junior class in Newton Theological Institution. At the time of his death, he was absent



from his studies, on a tour to the South, for the recovery of his health, which for about two years had been in a feeble and declining state. We have learnt with great pleasure, that our departed brother died as he had lived, like an eminent Christian. His last hours are represented as having been peculiarly tranquil and full of hope.

We have no knowledge of Mr. Wright's early history up to the period of his becoming a beneficiary of the Education Society. Since that time, however, we have known him well. As a Christian, a scholar, and a minister of the gospel, he had an excellent reputation. And in the event of his death we have to record another instance in which the most promising talents have been sacrificed by an intemperate application to study. We record this for the instruction of those who may be exposed to the same danger. Young men who commence an education for the ministry, late in life, are usually deeply impressed with a sense of the value of time, and have great desires to complete the work of preparation as soon as possible, that they may enter upon their chosen field of labor. These impressions constantly act upon them, as a kind of stimulus, under whose unnatural excitement the finest constitution will speedily become impaired, unless the precaution be observed, to take much vigorous exercise, and especially in the open air. A man of any habits, and of any constitution, possessing the necessary ability, may become a powerful student, if he will but subject himself to the necessary discipline.

#### AN APPEAL IN BEHALF OF THE SOCIETY.

It becomes our duty, at this time, to make to the friends and patrons of this Society some disclosures of our circumstances and prospects, to which we invite their special attention.

The importance of a thorough education, to a minister of the gospel, is admitted by all. Even those who oppose every proposition to educate men for this sacred office, as being an infringement of a divine prerogative, ever regarded the call of an educated man into the ministry, as a peculiarly auspicious providence. Such qualifications have always been desirable; but if we are not much mistaken, the time is rapidly approaching, when they will be peculiarly so. The enemies of religion have arisen in their might, to oppose its millennial triumphs, and they are preparing for a great contest. They are summoning to their aid, great learning and the ablest talents; they spare no effort; they leave untried no device which promises them success. The Bible is assailed; the morality of the christian character is attacked; nor will they rest satisfied, until, either they are vanquished, or the whole superstructure of the christian religion is razed to its foundation. Now it is evident that there should be on the part of christians, a corresponding vigilance. They ought to bring to the aid of christianity, while they trust alone in the living God for success, learning, and talent, and effort. If a Paine attack the Bible, a Watson must defend it.

Another fact of importance to our present purpose, is this; that in the whole Baptist denomination in America, numbering more than 3,000 ministers, but a very small minority make any pretensions to learning.

There is another fact also, that ought to be borne in mind, which is this; the great destitution of ministers. According to a late estimate, the number of ministers in American Baptist churches is as 3 to 5, leaving two out of every five, destitute of a pastor. But this estimate of the proportion of pastors to the number of churches, is quite too high. In it are included all licentiates, many of whom, are in a course of study: all superannuated ministers also; and those employed as professors, teachers, agents and missionaries: so that, in fact, about one half of our churches are destitute of pastors.

Such are some of our deficiencies. Now the obvious inquiry, which suggests itself to every enlightened mind is, can any thing be done? Can any means be used, in conformity to the divine administration, which will probably supply these deficiencies? We are happy to know that for the last fifteen years, efforts of this description, to a limited degree, have been made. During this period, several associations have been formed, which are now chiefly combined into one, whose avowed object is to multiply the number, and increase the usefulness of ministers of the gospel. Here perhaps, the question to some may return, which is, whether the object sought, be such, that we may hope to obtain it through human instrumentality. We think it is; because we are instructed from the word of God to believe that every blessing which Heaven has to bestow upon a fallen world, is to be sought by the people of God in the use of means. Nor does an Education Society attempt any thing more, in the object which it proposes to accomplish, than does a missionary who seeks through human instrumentality, the conversion of the heathen. The conversion of the soul, and the designation of men to the sacred office of the ministry, are both alike, the prerogative of God; while each is exhibited in the scriptures, as an object for which, we must pray and labor.

Now if the facts which have been stated, be admitted, and the pretensions of the Education Society acknowledged to be just, the usefulness of the Society cannot for a moment be doubted. We do not at this time enter into any particular illustrations of the principles of the Society, or the mode of its administration; for it is deemed unnecessary. Suffice it to say, that the Directors, who have carefully watched its progress have a growing conviction of the importance of this class of efforts. During the short period of its existence, the Society has conferred the advantages, or is now *conferring*, of an education upon more than *two* hundred individuals. Under its fostering care, several valuable literary and theological Institutions have been established; and by its efforts, it is believed, that an impulse has been given to the interests of education, throughout the whole denomination.



The progress of the Society for the two years last passed, as appears from the ratio of the increase of its beneficiaries is as great, it is believed, as that of most other charitable Institutions in the country, though by no means equal to the demand. In 1829, the whole number received upon the funds of the Society, was *sixteen*. In 1830, *thirty*, and in 1831, there were received at three quarterly meetings of the Board, *forty-five*. If to this number we add the eleven applicants who were examined at the last meeting, but not received, the number is increased to *fifty-six*. Now the question, which we have to propose to the friends and patrons of the Society is this: shall the Board receive *all* suitable applicants, or shall they receive only a part of them? Eleven young men, Christian friends, of approved piety and gifts for the ministry, and of indigent circumstances, are now waiting with deep anxiety for your decision. And, according to the best of our information, could the necessary encouragement be given, the number of applicants at the next meeting of the board might exceed *thirty*. We hope that this question may receive a righteous decision. Nothing will be necessary to enable any one to decide in favor of the Society's onward progress, but a determination to double his last years subscription. To be under the necessity of restricting their patronage would be a circumstance, which would prove very embarrassing to the Board. The benefits of the Society are now beginning to be felt in the extreme and most destitute sections of our country; in those very places where its laborers are most needed. Should the Society be checked in its progress, the cause of Missions would greatly suffer. Hitherto, Missionary Boards have obtained more than four fifths of their Missionaries from the beneficiaries of Education Societies. The hopes of destitute churches would also be disappointed. There is nothing, it is believed, in which we are so deficient, as in the number of suitable qualified ministers. It is true, we want piety, and zeal, and benevolence; still it is the want of men which we feel most deeply. Neither the demands of the Missionary Board, nor those of the churches, can at present be half supplied. Some of our most important churches are destitute and have been for months, while all efforts to obtain suitable candidates have proved fruitless. Under such circumstances shall we relax our efforts to supply the deficiency! At a moment when the promising, though indigent youth in our churches, from remote and destitute regions, having been made acquainted with the advantages which we have hitherto afforded, are beginning to come to us from the four winds, shall we close our doors? Shall we say to these young men, who, having renounced the world for Christ, and, by a solemn covenant with God, have taken upon themselves the office of the ministry—shall we say to them in their indigence and ignorance, impressed as they are with the importance of an education to a minister of the gospel, You must return to your homes!

One perhaps to the mechanic shop, and another to the farm. We may bid them return, but they will not remain there. And if six years will not suffice for obtaining an education, they will take nine, and by an alternate application to study and to labor, they will obtain their sought for qualifications. But is this desirable? Three years of ministerial labour is of great value. Could the life of Boardman have been prolonged three years to the Karans, they would have esteemed it valuable beyond price.

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*An account of Moneys received from Dec. 13, 1831, to March 13, 1832.*

## LIFE DIRECTOR.

Rev. T. Augustus Willard.	100,00
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## LIFE MEMBERS.

Dea. Gideon Foster,	50
Mr. John Howe,	50
Mr. Gardiner Colby,	50
By Education Society in Charlestown,	150,00
Dr. Thomas Hutchinson, in addition to fifteen previously contributed by himself,	35,00

## ALSO,

From a friend by Elder Andrews,	1,00
Interest on permanent fund,	188,63
Subscription in West Boylston,	16,25
Mrs. F. Decera,	3,00
Wendell Association,	54,00
Mr. C. T. Patterson, N. J.	1,00
A friend by E. Lincoln,	2,50
By B. F. Farnsworth,	10,00
	—276,38
From Charitable Society of Sturbridge Association,	134,00
Female Education Society in West Boylston,	18,26
Female Society in Boston, for promoting the conversion of the Jews,	75,00
Baptist Female Education Society of Scituate,	8,50
	—101,76
Young Men's Education Society Boston, for Stillman and Baldwin Scholarship of 1832, by H. P. Freeman,	150,00
Former Beneficiaries refunded,	19,00
Friends in Salem,	7,00
From a lady in the country,	2,00
	—28,00

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The number of colleges in the United States, is 59: theological institutions, 22: medical schools, 18: law schools, 5: the number of instructors, connected with colleges, 400: students in the classical departments of the colleges, 4,100: medical students, 1,863: law students at five colleges, 88: theological students at eighteen institutions, 709: whole number of students at colleges and professional schools, 6,770.

# MISSIONARY REGISTER,

FOR APRIL, 1832.

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SUBSCRIPTIONS and Donations to the General Convention of the Baptist Denomination in the United States, for Foreign Missions, &c. should be transmitted to Heman Lincoln, Esq. Treasurer, at the Baptist Missionary Rooms, No. 17, Joy's Building, Washington Street, Boston. The Communications for the Corresponding Secretary should be directed to the same place.

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## EXTRACTS FROM THE REV. J. T. JONES' JOURNAL.

### *His arrival at Maulmein.*

*Feb. 15, 1831.* This day we had the first indistinct glimpse of the British Territories in Burmah. They were at such a distance, however, as only to seem like smoky clouds in the horizon. At 8 o'clock P. M. we anchored so near Amherst that lights were easily distinguishable from the shore.

*Feb. 16.* While lying at anchor this morning about 10 o'clock, we were visited by Captain Corbin, the Master attendant at Amherst. In Capt. C's. garden grows the Hope Tree, which waves over the sleeping dust of Mrs. Judson and her dear Maria.

As the only regular Pilot was absent, we proceeded without one. Capt. Tozer of the brig *Bucephalus*, in which we came from Bengal, had navigated the river frequently, and supposed his experience was sufficient to protect him against its dangers. The entrance of the Martaban, or Salwen, is rendered dangerous, by a long reef of rocks on one side, which are bare at low water, and by an immense shoal of sand on the other. During flood tide, the waters drive with great impetuosity on these sands and rocks; and great caution, on the part of navigators, is necessary, lest their vessels be driven on the rocks and dashed to pieces, or wholly wrecked upon the sands.

We set sail about 11 o'clock and proceeded pretty favorably, striking the ground once or twice, but not to any injury or detention till half past 2 o'clock, P. M. when the vessel struck the bank, and we were unable to get her off. The vessel being secured, the Capt. kindly offered Mrs. J. and myself his boat and men to row us to Maulmein, when the next tide should rise. We were accordingly occupied till half past 11, in making preparations to start at two in the morning.

*Feb. 17.* Rose at half past 1 in the morning, at 3 commenced our passage to Maulmein in an open boat; distance about 15 miles. About sunrise we reached the mission premises, and received a cordial welcome from all who were at the station. These were brethren Bennet and Kincaid and their families, and sister Mason, all in good health.

In the course of the morning we were visited by several of the native brethren, who called to welcome us and express their joy on the arrival of the new Teachers. They said, they supposed the new Missionaries followed the others so quickly because they had prayed so much for it.

*Feb. 19.* This morning the native christians flocked around my baggage, just arrived, and soon deposited every thing of it in the house, nor would they accept of any compensation for their efforts



They could scarcely be hired for any price to do the like services, for any but missionaries.

*Feb. 20.* The past has been an interesting week to me. I have had my first sight of the shores, on which I am to spend my future days; their configuration, products, dwellings, inhabitants, animals, conveyances both by land and water; my first interview with the Missionary brethren, with whom I am hereafter to co-operate; my first view of the mission premises, with the conveniences and inconveniences; my first lodgings in a mat-house; my first establishment in the business of house-keeping; my first meeting with a congregation of European soldiers; and have preached my first sermon in Burnah.—Let the kindness I have already received from God, inspire me with fresh resolutions to confide in his faithfulness.

*Maulmein, April 26, 1831.*

Religious prospects seem more cheering. Among the English, one or two made application for baptism, several days ago. To-day two more applied. Five applications from the natives are now pending.

*June 12.* Three more British soldiers were added to the church by baptism to-day.

*June 19.* We were this day favored with the privilege of seeing two more from the English army, added to the professed followers of Christ.

In the afternoon I was permitted to commemorate the sufferings of our Saviour, with the Mission family and from forty to fifty natives—Burmans, Taliengs and Karens. Here were persons of four different nations, gathered harmoniously into one society, professing one faith, and striving for the attainment of one object.

*June 29.* I have for several days been considering the question, whether I shall direct my attention to the study of the Talieng language. It is spoken by as numer-

ous a people as the Burmans. They are more numerous in this province. In Maulmein 3-4th's of the people are Taliengs. Many of them have sufficient knowledge of the Burman language to transact business, but few sufficient to read it, and fewer still to understand the doctrines of religion taught in it.

*July 3.* Another soldier of the 45th regiment was baptised to-day. Several more were expected, but were deferred for some reason.

*July 9.* The brethren yesterday passed resolutions approving of my removal to Tavoy, Rangoon, or Amherst with a view of studying the Talieng, as either should seem to me the most imperious call of duty.

*July 11.* After much reflection, and I trust fervent prayer to God, I have been led to the conclusion that it is my duty to apply myself ultimately with all diligence to the acquirement of the Talieng language. Amherst furnishes the greatest facilities for such acquirements. I intend at present, so far as practicable, to increase my acquaintance with the Burman language—go to Rangoon—do what I can to promote the cause there, till I may be relieved, and eventually establish myself at Amherst.

*July 17.* Three more from the army have this day been recognised as soldiers of the cross, by baptism.

*July 20.* Embarked on board the Ruby, Captain Nichols, for Rangoon.

I learn from Capt. N. that the Coll. de Propag. Fide have recently sent a Bishop and two Priests to Rangoon. They have one in Maulmein—how many in other parts of the empire I cannot tell. They have long been established here. There is a book prepared by one of their priests in the Burman language, and printed many years ago at Rome, in the Miss. Lib. at Maulmein. I have not examined its contents. How long, alas! shall the friends of error and its promoters be in advance of the friends of truth.



July 21. I made several inquiries of an Armenian fellow-passenger, relative to the Armenian Church, of which he is a member. He says their clergy, whenever they are delinquent in faith or practice, are amenable to the Church. The higher dignitaries of the Church do not marry. The scriptures are constantly read at their Churches, in their vernacular language, and expositions given, either written or oral, where the priest was deemed competent to the task of expounding them, which was not very frequently the case.

The Armenians are numerous in all the East, and are generally an enterprising people in trade. They have Churches in Calcutta, Madras, Rangoon, and there are about a dozen families in Maulmein.

July 23. After a very rainy and boisterous passage, reached the "city of Pagodas." Found Mr. Judson well, and waiting to receive us.

#### Rangoon.

This afternoon two men who had been apprehended as offenders against the government, and sentenced to *decapitation* by the King, had that sentence executed upon them. The circumstances of the execution were peculiar.

It is an allowed, and frequently adopted custom for the Burman priests to rescue those who are condemned to death, convey them to the Kyoungs, and sustain them till such time as they may resume their former mode of life; and in such cases the government has never been known to interfere. On this occasion, after the condemned persons had been taken to the place of execution, they were rescued by the priests, taken to the Kyoungs, their heads shaven, &c. The Woongyee, on being apprized of this fact, immediately issued peremptory orders for the apprehension of eight priests, and their immediate execution, if the condemned persons were not forthwith delivered. They were accordingly taken, led

to the place of execution, and detained until the men were brought and decapitated. In the apprehension of the men, considerable violence was exercised towards the priests, who have heretofore always been regarded as sacred and inviolable characters. They are now much offended, and talk of marching off in a body to Ava.

July 24, Sunday. Brother Judson preached to about twenty natives, assembled in his own room. There is so much hostility to the truth here, that some who give considerable evidence of piety, dare not meet for christian worship. Christians of other lands can generally have but very faint ideas of the difficulties to be encountered in embracing the true religion. A man may become a Musselman, Hindoo, or any thing else, and remain unmolested, but becoming a *true Christian*, subjects him to "the loss of all things."

July 25. Yesterday was, among the Burmans, "an high day," a great day of worship at the Pagodas. People of all classes flocked in large numbers to the Great Pagoda, (Shway da gong, called often by foreigners, *shoe dagon*,) about two miles distant from the city. Here, and in the vicinity, they fast during the day, and sleep during the night. Open zayats, or sheds, some of which are very spacious, have been erected near this seat of idolatry in great numbers and at great expense, where the votaries of Boodhism spend the night following their festivals. To this I accompanied brother Judson this morning. We met great multitudes returning, many of whom asked for tracts. As brother J. was supplied with about one hundred and fifty, they were not denied. These little preachers of the gospel were sought for by the Burmans, even on the steps of the Pagoda.

July 26. About sunset, I accompanied brother Judson to the wharf, whence he embarked for Maulmein. Our personal acquaintance has been brief, but such as to

make me wish it longer. We are now alone, the only protestant Missionaries in this vast empire, in which the enemies of truth are active and vigilant. With scarcely any knowledge of the language, we can hope to effect but little except by the distribution of tracts. Besides the natural effect of the truth contained in these widely circulated heralds of Christianity, my entire reliance for the comfort of hope, respecting the diffusion of pure religion, is on the sovereign and powerful grace of God.

*July 28.* This morning took 40 or 50 tracts with a design to complete brother Judson's plan of supplying the boatmen, but before I reached the wharves, the tracts were all gone. The people seem eager for them; whether they read and reflect on their contents, I cannot say, many doubtless do.

*July 29.* Disposed of about 120 tracts at the wharves. On my return met the Woongyee with his suite of one or two thousand men, going out to worship at the great Pagoda. He was borne in a Palanquin and his wife in a Tonjon, the only vehicles of the kind in the city. Some rode on Elephants, some on horses, and some in carts, drawn by bullocks. Two or three hundred men were armed with muskets; many with Burman swords, (which are in fact nothing but great knives enclosed in a sheath;) a few also had spears. They were preceded by a decent band of music.

*July 30.* Distributed about one hundred tracts to the boatmen.

*Sunday.* Administered the Lord's Supper to the Burman Church. After prayer in English, I read in Burman that part of the Liturgy which relates to the celebration of this ordinance. I then administered it, accompanied with appropriate prayers by the Paster, Moug Thal-a. Only six were present, besides Mrs. Jones and myself. It was a comfortable though not an imposing scene. When shall hundreds crowd this service,

as in America and England.

About noon two Armenians called on me, with whom I had considerable discussion. Their clergymen who come out here, only stay two or three years, and are not allowed to bring their wives. They preach or *conduct worship* (for few of them are able to preach,) in the Armenian language.

EXTRACT OF A LETTER FROM THE  
REV. MR. WADE.

*Kyook, Phyoo, Aug. 8th, 1831.*

Rev. and dear Sir,

You see by the date of this letter that we are in a new place, even the name of which has perhaps never before met your observation. It is a new town of two years standing, and a military station on the Island of Ramree, Arracan coast. The inhabitants of the town and country around, are Mugs. We have been brought here by the providence of God, without any intention of our own. We left Maulmein in the Caledonia, with a view of going to Calcutta. The two first days after leaving the Pilot, the weather was fine and the wind fair. But when we came into the vicinity of the islands that stretch across the bay from the cape, the wind seemed to head us at every tack, and we were several days getting through the channel. The wind became violent. The power of God was terrible in the storm: every squall we hoped would be the last, for it seemed as if we could not sustain another, yet they continued day after day. After we got outside of the islands the wind was more steady, but very strong, and finally increased to a gale, which lasted three days. At the commencement of the gale the vessel sprung a leak, and the sand ballast washed down into the hold, so that it was impossible to work the punps. Our only alternative was bailing, and in this we were able to employ but one bucket at a time. The water and sand increased in the hold during the gale, until it

was announced to be five feet deep. The Captain now thought it best to consult about what could be done for the safety of the ship, and the preservation of the lives of those on board. It was soon concluded to run for the nearest port. Chittagong was the place determined on, and we run for it during the night. In the morning, we saw a sail and hoisted the signal of distress. The vessel came down to us and proved to be the *Competitor*, (Captain Thomson,) from Rangoon for Calcutta, she had been driven out of her course, and had lost the greater part of her sail in the gale.

He advised us to run into Kyook Phyoo, instead of Chittagong, it being a better harbor and easier of entrance; besides he knew the place, and would pilot us in. This therefore was concluded upon, and we directed our course for this place. The weather moderated, and by continual bailing the water was kept from gaining upon us. Falling in with a ship at this time, in a place where we had not the slightest reason to expect it (being quite out of the track of vessels,) we considered it a gracious interposition of Divine Providence in answer to our prayers. We might perhaps have got safely into Chittagong, but our Captain was wholly unacquainted with the place: the entrance of the river, as appeared from the chart and the directory, is very difficult, and our vessel in such a leaky state that we could not but have been in imminent danger. At any rate it served to encourage our confidence in God. On our arrival here the hospitality and kindness of the people, and particularly of Col. Wood, the commander of the forces on this coast, have supplied our wants and made us so very comfortable every way, that we almost forget that we are among strangers. The Colonel immediately invited us to his house, and made us guests at his table—and in every way has shewn us so many attentions that we esteem him as a father. Withal he is de-

cidely religious, has worship in his own house on the Sabbath, for the benefit of his officers, and of others in the regiment who understand English, and wishes to encourage schools and religious knowledge among the natives. The town is new but pleasantly situated, and contains a good number of native inhabitants with several villages at no great distance. Rice, fowls and fish are very plenty, and the harbor may be considered one of the best in India. As Mrs. Wade's health is evidently improving, we think of remaining here until the close of the rains at least; and if her health continues thus to improve, we shall by no means think of a long and tedious voyage to America, as contemplated when we left Maulmein. This place is considered healthy, and being on the sea, is probably as good for a change of air as any we could have, without going to a colder climate. Our Doctor, it is true, was decidedly of the opinion that Mrs. Wade could not get permanent relief, without going to Europe or America. But as God has providentially placed us here, we are disposed to make a further trial.

#### *A new Missionary field.*

As the Mugs understand our Burman, we intend to exert ourselves while here, to make known the Gospel of Christ, in the town and surrounding villages; afterwards we may send them religious tracts and perhaps a Missionary.

It may be that the Great Shepherd has many sheep in this place, and that he has brought us thither to gather them. The two native brethren who accompany us, have been out several times and had religious conversation with the people, and the report is, "they are eager to hear." Yesterday was the New Moon, a Burman worship day. Our native brethren went to the places of worship and preached Christ to the people, who not only listened but invited them to come next worship day and tell them



again of these things. I have been prevented from going out, by having several letters to write before the Competitor leaves. She is expected to leave in a day or two. We shall feel very thankful if we do find Mrs. Wade's health recovered by the change, because here we can still pursue our Missionary labors.

With kindest regards to all our friends, and begging an interest in their daily prayers, I remain very respectfully yours,

J. WADE.

REV. DR. BOLLES.

In a letter received from W. T. Beebe, Esq., Calcutta, dated Oct. 25th, is the following :

"I received a letter from Mr. Wade, dated Sept. 10, stating that Mrs. Wade's health was so much improved, that they had thought it right to avail themselves of a Steamer that had touched at Kyouk Phyou, to return to Maulmein, where they are, I trust, safely arrived ere this."

EXTRACTS FROM MR. JUDSON'S  
JOURNAL.

June 18, 1831.

I have been employed several days in studying Professor Stuart's Commentary on the Hebrews, and revising my translation of that Epistle.

I have received letters from Maulmein, in answer to my inquiries. Brother Wade being obliged to leave for the present, the brethren recommended my removing to Maulmein. I return the favor by recommending the removal of one of the brethren to this place.

July 20. I have just finished the first part of Exodus, that is, twenty chapters, as an appendix to Genesis, I now shut up my translating books, having received the gratifying intelligence from brother Jones, that he will be ready to relieve this

post on the 25th, soon after which I shall embark for Maulmein. Though we have had a very great number of inquirers, and some of them very hopeful, we have had but few baptisms. Many of them come from a distance, and return, I trust, to spread the light around them, but we see them no more for the present.

I have sent Moug Shway-doke with 3000 tracts up the Laing river, which breaks off from the Rangoon outlet, a little above Rangoon, and joins the great river Tingdau, below Prome. It passes through a populous part of the country, where the word of life has never yet been published. Moug San-loon has left me this morning with 2,500 tracts, to visit the neighborhood of Old Pegu, on the East; and Moug Shway-too will shortly leave with 3000, for the large towns of Pantanau and Bassein on the West. These disbursements have reduced me to my last 1000, with which we shall endeavor to hold out, in expectation of the reinforcement which is near at hand.

July 23. I had the pleasure of welcoming brother and sister Jones.

July 26. Left Rangoon, and on the 11th, after a very tedious passage, reached the Mission premises at Maulmein, where I had no sooner set foot than I found myself surrounded by a crowd of native Christians, children of the school, and members of the Mission; and our joy was reciprocal. Find there are continual accessions to the European Church, under the care of brother Kincaid, some encouraging news from the Karens in the north; but prospects among the native population of Maulmein rather dark.

*Giving better than withholding.*

The following interesting communication, enclosing ten dollars for charitable objects, was made to the Treasurer of the Bapt. Gen. Con. It deserves the candid and prayerful consideration of every



christian. How many are withholding from the treasury of the Lord more than is meet, forgetful that it tendeth to poverty. Our brother thus writes :

“When the Missionary spirit was first awakened I was convinced that it was my duty to contribute. I then had about eleven thousand dollars of property. I contributed for awhile to the Missionary treasury, but having a number of sons and daughters, whom I desired to have settled in elegance, I suspended my contributions a number of years. I soon met with loss upon loss, one son became bankrupt, two sons in-law failed. I have had considerable expense by sickness in my family; my property has at length become reduced to about 4400 dollars. But since I have seen my error, and given one tenth of my annual income for the support of the gospel, and other worthy institutions, with the design of promoting the cause of Christ, my property has not in the least diminished, notwithstanding the continued sickness in my family, and my enjoyment is much greater in my present course than in my former one.”

ORDINATIONS, &c.

Nov. 4, Mr. Charles Sexton was ordained as an evangelist at Camden, N. J. Sermon by brother R. W. Cushman.

JAN. 25, Mr. John Richardson was ordained pastor of the Baptist Church in Pittsfield, N. H. Sermon by A. Boswell.

FEB. 1, Mr. Heman H. Happ was ordained as an evangelist, at Stillwater, Saratoga Co. N. Y. Sermon by Rev. J. Harris.

FEB. 16, Mr. J. Packard was ordained pastor of the Baptist Church in Ira, Vt. Sermon by Rev. E. B. Smith.

MARCH 20, Mr. Byram Lawrence was ordained as an evangelist at Roxbury. Sermon by Rev. E. Nelson.

DEC. 25, A Baptist Church was constituted in Williamsfield, Ohio.

DEC. 27, A 2d Baptist Church was constituted in Elba, N. Y.

FEB. 2, A Baptist Church was constituted in North Murray, N. Y.

FEB. 8, A Baptist Church was constituted in Bridgewater, N. Y.

FEB. 22, A Baptist Church was constituted in Parma Corners, N. Y.

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*Account of monies received by the Treasurer of the General Convention of the Baptist Denomination in the United States, for Foreign Missions, from February 20th to March 20th, 1832.*

From R. Cutler of Exeter, N. H. a colored brother, as a “New Year’s Present for the Burman Mission,” per Mr. W. Nichols,	1,00
“The Virginia Missionary Society, by Rev. Robert Ryland of Lynchburg, for the Baptist Mission	30,00
Rev. Whitman Metcalf, of Sardinia N. Y. having been contributed as follows:	
By the Female Society Sardinia,	21,31
Collection at the monthly concert,	17,49
Mr. Elihu Rice,	10,00
Baptist Church Eden,	4,40
Female Society, do.	4,26
Interest on the above, for a few weeks,	,54
	----- 58,00
The South Carolina Baptist State Convention, by John B. Miller, Esq. Treasurer,	223,54
John B. Miller, Esq. Executor of the last will and testament of Mrs. Elizabeth Macnair, late of South Carolina, deceased, bequeathed by her as follows:	
“To the Baptist Mission in Burmah, under the direction of Mr. and Mrs. Judson, I give twenty dollars, namely, ten dollars to the male, and ten dollars to the female school attached to this Mission,”	20,00

From Mr. John F. Wilson, Treasurer of the Welch Neck Baptist Association, [S. C.] having been contributed as follows :

Collection for printing the Holy Scriptures in the Burman language,	4,50	
From one of the Churches in the Association, for Foreign Missions,	11,00	
Voted by the Association. for do.	9,50	
	---	25,00
A Friend in Canada, for the Burman Scriptures, by Mr. John P. Haven, of New York; forwarded by Rev. S. H. Cone,		10,00
From the children of Miss M. W. Chapin's school, New York, being a donation to aid Dr. Judson in procuring tracts for distribution in Burmah, by Rev. C. G. Semmers,		5,00
<b>Note.</b> It is highly pleasing to witness a concern in children, for the spread of the gospel. Such donations have much consequence attached to them, viewed in connexion with the future usefulness and happiness of our juvenile friends. The most happy results might be expected, were all children encouraged rather in cultivating a love for doing good than in creating and strengthening other and far different desires.		
Mr. Abijah Peck, of Clifton Park, N. Y. one of a hundred, to raise as 1000 dollars for the Burman Mission,		10,00
Mr. Samuel Eddy, of Colrairie, Franklin County, Mass.		1,00
Messrs. D. and J. Dickinson, as a "New Year's Present for the Burman Mission,"		10,00
A person in Worcester, contributed at the monthly concert of prayer in Rev. Mr. Miller's society, for the Burman Mission, per Mr. Holmes,		3,00
The Salem Bible Translation, and Foreign Mission Society, per J. Moriarty, Esq. Treasurer, for the following purposes:		
For Burman Schools,	47,00	
"Indian Missions under Rev. Mr. M'Coy for the education of a child to be named Harriet Emma Obear,	13,00	
For Foreign Missions,	940,00	
	---	1,000
The Oliver Street Foreign Missionary Society, of Rev. Mr. Cone's Church, New York, in payment for a printing press, presented by Elder Ebenezer Loomis to the Burman Mission; being the third printing press presented by this generous Society,		230,00
Dea. Nathaniel Dodge and Dea. Silas Jacobs, of Marshfield, Vermont, being in part for a bequest made to the Convention, by Miss Clarissa Pitkin, for Foreign Missions,		135,00
Rev. J. N. Brown, of Exeter, N. H. being a donation from a friend to the Burman Mission,		1,00
By Rev. Thomas Simons, collected by him at the South,		500,00
The Salem Bible Translation and Foreign Mission Society, contributed by a friend in Lynn,		25,00

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*The General Convention of the Baptist denomination in the U. States* for Foreign Missions, will meet at the Oliver-st. Church, New York, on Wednesday, the 25th day of April next, at 10 o'clock, A. M.

By vote of the last Convention, Wm. B. Johnson, of South Carolina, is to preach the introductory sermon; and in case of his failure; Stephen Chapin, of Dist. Columbia.

Societies, or other religious bodies of the Baptist denomination, in the United States, may send one delegate and vote, for every hundred dollars, contributed annually.

In case any constituent bodies shall be unable to send representatives to the said Convention, they are permitted to vote by proxy.

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Note. We have received an interesting article, exhibiting a tabular view of the "Baptist Churches in Essex County," which will appear in the next No. of the Magazine.



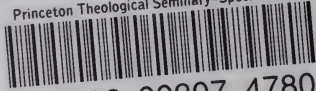
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